535 Aside from the parichara, the commonest dance is the tukiiⁱ (Fig. 77), literally hummingbird, which is commonly, perhaps always, performed between sessions of the parichara, much as one might alternate waltzs and fox trots.
[302] For the tukiiⁱ, the participants remove the parichara-pon and it has no special
[534] costume although the body may be painted black and white for it.[180] It is also danced at any time and with the parichara instruments plus flageolets, flutes, or both. The rhythm is even simpler than that of the parichara, an almost unvarying 1-2, and the step is simply a slow shuffling or a rhythmically accented walk.

A less common dance (and one I did not myself see) is the warepan, which
[302] can be danced only in the afternoon. The dancers are spotted from ankles to head with red paint ("onoto") and draped, in some way not clear from their descriptions, with cotton cloth. The ware and katoiⁱ dances are danced only
[536] at night, without costume. The mari dance is led and sung by a piache and considered a "piache's dance," but is danced by everyone and on social occasions. The various ermba dances, on the other hand, are strictly medicinal.
533 Singing by men characterizes the dances, but it is not confined to this sex or these occasions. Women frequently sing at their work, sing lullabies to the babies, etc.

## Other Pastimes.

517 Dancing and drinking are the favorite but by no means the only diversions of the Indians. Some productive activities, notably fish-poisoning, are such gay social occasions that they seem more like games than like work. There are also true games that are enjoyed in place of (or generally in addition to) dancing
● 524 — nothing takes the place of drinking. Of these a favorite is a combination
[273] race and wrestling match followed by drinking and, frequently, also dancing. Starting at a given point, some distance away (it may be several kilometers), the racers make for a house where a batch of kachiri has been prepared. Here other men wait at the door, and as the runners arrive, their way into the house is blocked and a wrestling match ensues. If a runner can make his way into the house without being thrown (or losing his footing) he rushes up and touches the kachiri trough, whereupon the women, who have been waiting inside, pour kachiri on him — a singular reward for victory. General drinking follows.

Wrestling (Fig. 78) is a favorite sport among both men and boys, but is quite unlike our version. One contestant grasps the other around the waist and without changing his grip endeavors to force the opponent off his feet. This opponent does not ordinarily grasp the first, but otherwise struggles and tries to defeat his purpose, winning if he can break away without losing his footing.

Swimming, which is a great sport especially among the boys, is mentioned elsewhere.

180 [see footnote on p. 329, category 116 - Analyst]
[text continues on p. 249]

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Fig. 78 — Kamarakoto Boys Wrestling.

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Fig. 82 — Kamarakoto Chums.
Playmates sunning themselves on a rock after swimming.

## Swimming.

826 The men and, particularly, the boys are very fond of swimming and spend hours in the water. They paddle and splash around hilariously. It is peculiar that when seriously attempting to go anywhere in the water, they swim below the surface, staying under as long as a minute and crossing any of the streams in Kamarata (up to perhaps twenty meters) without coming up for breath. The stroke is a rather formless but effective paddle. They tread water and remain at the surface in deep pools with ease, but I never saw them progress on the surface for more than one or two strokes. This is pure conjecture and not entirely probable, but it almost seems that they have learned swimming by imitating fishes and that it has not occurred to them that they might swim and breathe air at the same time.

## Drunkenness.

273 Their herculean drinking bouts have been mentioned in connection with the dances that usually accompany them. Their alcoholic drinks are weak enough to require considerable perseverance in order to become drunken, but at these long parties most adults, men and women, do eventually achieve this condition. Such a party becomes disgusting, from any sober point of view, particularly as vomiting is an expected interlude between rounds, but at the one bout that I attended it did not become seriously disorderly. It is the highest tribute to Kamarakoto character that even with the whole crowd irresponsibly alcoholic, there was no quarreling, no abusive or even particularly noisy language, and that as much courtesy and thoughtfulness persisted as was at all consistent with their condition. Children of all sizes attended and were not neglected but had an equally hilarious time without drinking.[228]

Such excesses have their aftermath and the only time that I saw the Kamarakotos surly and cheerless was the day after a week of carousing, when all were suffering severely and had lost interest in life or the neighbors.

## Incendiarism.

157 372 311 A curious practice not mentioned in previous pages is that of setting fires in the dry season. The dry grass of the sabanas then becomes highly inflammable and the Indians delight in firing it, just to see it burn. Some tribes do this, ostensibly at least, to drive out animals when hunting or as a means of signaling,[229] but the Kamarakotos have, and give, no other reason than they enjoy setting and watching the fires. Flying over the country in this season, rings of 372 311 fire can often be seen on every patch of sabana and after a party from the Caroni left us we could see columns of smoke in that direction for two days. The forest

228, 229 [see footnotes on p. 333, category 116 – Analyst]